

National Convention, San Francisco, August 17-24.

CINCINNATI, O., AUGUST, 1905.

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ISSUED MONTHLY.

Brethren, help! Please forward that delayed offering now!

The Missionary Intelligencer

THE FIELD
IS THE WORLD.



"GO YE INTO ALL
THE WORLD."

Vol. XVIII.

No. 8.

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A. McLEAN
F. M. RAINS
Editors.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Victory in Sight!

VICTORY IN SIGHT!

Send the word along the line: "Victory In Sight!"

The coveted \$250,000 this year for Heathen missions seems well nigh assured.

A great missionary awakening seems to be stirring our brotherhood. Has your church caught the spirit?

We have put our hands to the plow—let us not go back till the last furrow is turned.

There have been great gains along every line this year. We must keep it up to reach the goal by September 30th.

Not until our churches are aflame with the missionary fire can we truly say that we have restored the apostolic idea of the church.

To be "A Christian ONLY" is good, to be a Christian FULLY is much better. He can only be such who is true to the great commission.

Do not think because it is late you can do nothing. If you have not taken an offering in your church or Sunday-school, do it next Sunday! Have a share.

If you kept bread hoarded and your neighbors were starving, you would be deemed a monster. We have the "Bread of Life." The millions are starving. Give the heathen a square deal.

A wee girl sent in five dollars the other day to help save the heathen. Her father gave her a nickel and she bought pop-corn. Her mother helped pop it, she sold it, bought more and sold that, and made the five dollars. She had the Master's spirit. Wed yourself to the same spirit and send in a gift.

How much is Christ worth to you? Impossible to measure His worth? What He is worth to you, He is worth to the other man over there. You show what He is worth to you by your consideration for the other man. Lend a hand. Give the heathen man a square deal.

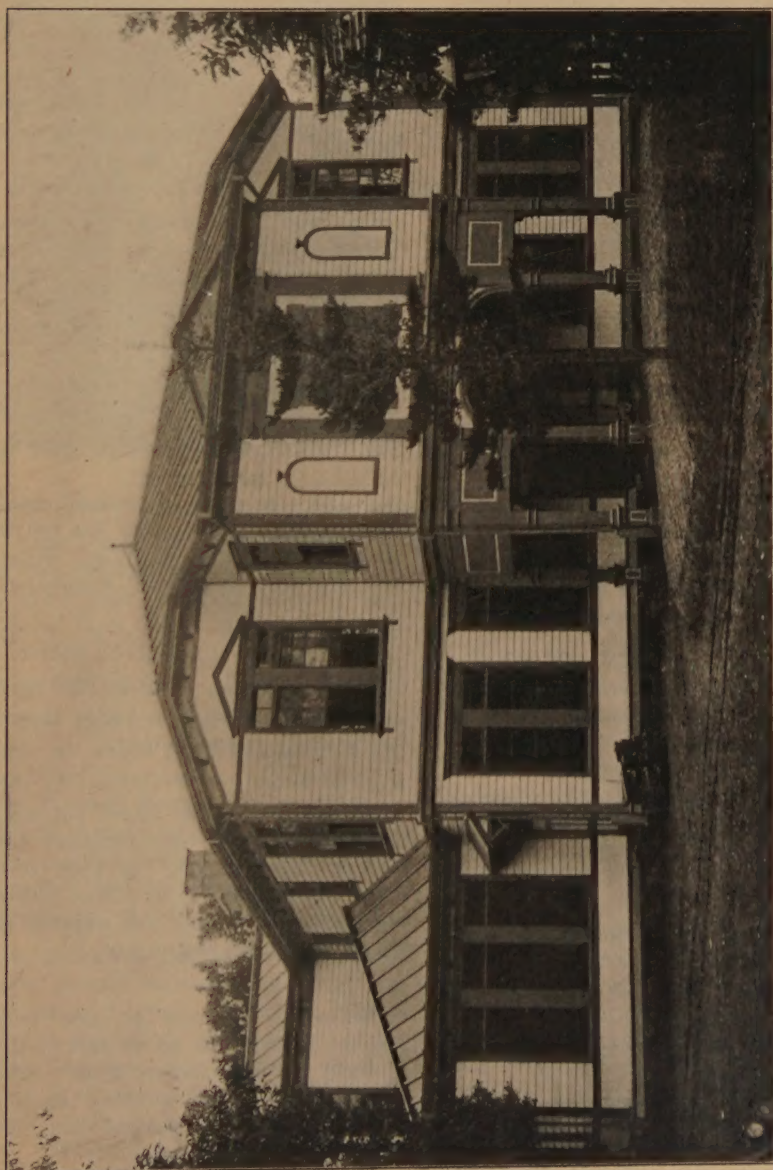
We devoutly thank God for His abounding grace this year. We believe His battle signal is: "Jehovah expects every Christian to do his best." If we fall short of the \$250,000, we will not have done our best.




The Missionary Intelligencer.

VOLUME XVIII.

AUGUST, 1905.

NUMBER 8.



One of the Buildings of Drake College, Tokyo, Japan, H. H. Guy, President. See page 239.    This institution is growing in power. Here young Japanese men are trained for the Christian Ministry.

FINANCIAL EXHIBIT.

FOR NINE MONTHS.

Comparing the receipts for Foreign Missions for the first nine months of the current missionary year with the corresponding time last year, shows the following:

	1904.	1905.	Gain.
Contributions from Churches.....	2,942	3,124	182
Contributions from Sunday-schools.....	2,454	2,511	57
Contributions from C. E. Societies.....	677	756	79
Individual Contributions.....	636	1,222	586
Amounts	\$145,768 95	\$181,750 70	\$35,981 75

Comparing the receipts from different sources shows the following:

	1904.	1905.	Gain.
Churches	\$71,114 97	\$78,195 47	\$7,080 50
Sunday-schools	34,985 29	38,459 80	3,474 51
C. E. Societies.....	4,808 79	5,889 93	1,081 14
Individual Offerings.....	7,510 38	19,089 06	11,578 68
Miscellaneous	6,509 39	11,032 71	4,523 32
Annuities	20,386 62	24,025 50	3,638 88
Bequests	453 51	5,058 23	4,604 72

Gain in regular receipts, \$17,627.31; gain in annuities, \$3,638.88; gain in bequests, \$4,604.72.

Note there has been a gain in the number of contributors of every class. There has also been a gain in receipts from all sources. We must not fail to make good the \$250,000 when victory is so near. The time is short. Whatever is done must be done at once. Now is the time to strike! Remember, the books close September 30th.

The missionary sermon or address that makes the people think is the one that hits home.

There is a constant and increasing demand for strong, well-prepared, hopeful missionary addresses. Good sign.

Only two more months to make good the quarter of a million dollars this year! Let every tardy church and Sunday-school fall in for a final charge. **Victory is in sight!**

The Foreign Society has been at work for about three decades. It was organized in Louisville, Ky., in 1875.

What other society of whatever "faith and order" can show a better record for its thirty years' history.

The churches that have not sent their offerings to help compass the \$250,000 are standing in their own light. They are to be pitied rather than censured. They are wanting in life and in vision and in joy.

Please let us know at once what you are willing to do to insure the \$250,000 by September 30th. The time is short and growing shorter every day. The amount can be reached. **It must be reached.**



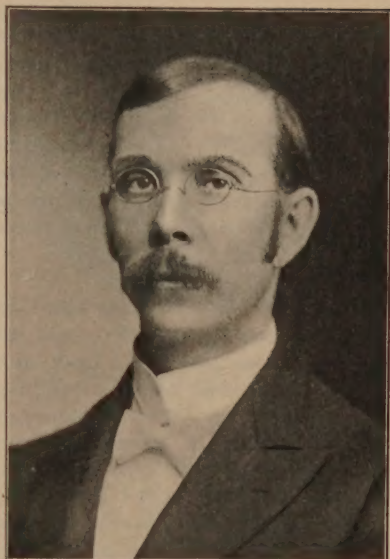
W. W. Sniff,

Pastor of Church at Rushville, Ind.

This church is now a Living-Link in the Foreign Society. It is a good church with a wide-awake pastor. There are now five Living-Link churches in Indiana. There should be a number more. Next!

The Central Church, Indianapolis, Ind., of which A. B. Philpott is the minister, becomes a Living-Link in the Foreign Society and will in the future support its own missionary in the regions beyond. This is one of our best churches, led by a wise, enthusiastic, up-to-date missionary man.

A friend in the office of the Foreign Society one day spoke in substance as follows: "This is a sound, wisely conducted, wide-awake institution, and it is doing a world of good both at home and abroad." We value such words of appreciation and we do not despise a word of criticism occasionally.



Wm. Grant Smith,

Pastor at Greenwood, Ind.

He is leading in a campaign among the churches in Johnson County, Ind., to make it a Living-Link county in the Foreign Society. He has put much time and enthusiasm into the work and is meeting with success.

People say, "The more the Foreign Society gets, the more it wants." To be sure. The increasing demand is an indication of success, and success is an imperious call to further exertion and further liberality. Decreasing demands signify that the work is dying. No demands mean that nothing is being done.

Our Lord said, "Ye are my friends if you do whatsoever I command you." His last and great command was this, "Go ye into all the world and preach the gospel to the whole creation." That command is addressed to the church as a whole, and to every member of it. If we wish to call ourselves friends of Christ we must obey his parting charge.

During June the receipts of the Foreign Society amounted to \$47,557.06, a gain over the corresponding month, 1904, of \$4,005.42. Indeed there has been a gain every month this year, except November. The total gains during the first nine months of the year amount to \$35,981. A gain of only \$2,600 from July 1st to September 30th, insures the \$250,000.

Fifty years ago Griffith John entered Hankow, China. He made his home in a mean house in a back lane. He was a despised foreigner in that great heathen city. To-day there are 7,700 communicants in the churches connected with that mission. That one station has multiplied and spread its agencies abroad in every direction until the Hankow Mission has its hands upon three provinces.

The importunate demands for increasing receipts should be regarded with profound thanksgiving. If the work were arrested and were simply holding its own, there would be no need for larger and more numerous offerings. But a growing work makes new demands and larger demands all the time. The demands are in reality answers to our prayers. On this account they should be cordially welcomed.

An inspiring farewell service for Miss Stella Lewis was held at the Turnersville church, Ky., July 9th. Miss Lewis goes to Tokyo, Japan, and will be supported by the students of Kentucky University. Turnersville is her home church. Our new secretary, Bro. Corey spoke. L. M. Omer of Stanford, G. W. Mills of Hustonville, P. D. McCallum of Kentucky University, and the pastor C. A. McCallum also made short addresses.

The National Convention of the Foreign Society will be in session in San Francisco, Monday, August 21st. The

Foreign Society uses only one day of the program. We are expecting a great meeting. The reports will be inspiring, the speeches will be instructive, the enthusiasm will be boundless. There should be a large attendance. It will be worth a trip across the continent to see the great company of missionaries, new and old. Come in the spirit and power of the gospel, and help to plan for the evangelization of the whole world.

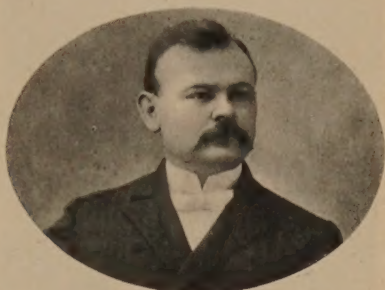
A young woman went to her minister in distress of soul and said to him, "I am losing my spirituality." He inquired the reason. She said, "You are preaching so many missionary sermons. It is always, Give, give. Why do you not preach something soothing and comforting?" If one's spirituality is diminished by missionary sermons, it must be because the spirituality in question is counterfeit. The genuine article is immensely helped by efforts and sacrifices put forth to redeem the world. The pulpit should administer tonics and not soothing opiates.

A missionary was asked what were her greatest difficulties and discouragements. She said she never knew discouragement till she heard that the church at home was losing interest in the work. The gospel is God's power to save every believer. The nations are waiting for the message. If the churches lose their interest in the work the missionaries may well lose heart and hope. C. E. Garst said that nothing in Japan chilled his ardor like the indifference of Christian people in America. It was immaterial to many of them whether the world was evangelized or not.

John Wanamaker has given \$100,000 to the International Young Men's Christian Association to be used in constructing association buildings in Kyoto, Japan; Peking, China; and



Mrs. C. T. Paul,
Of Hiram, O., who goes to China.



A. C. Smith,
Pastor First Church, Los Angeles, Cal.

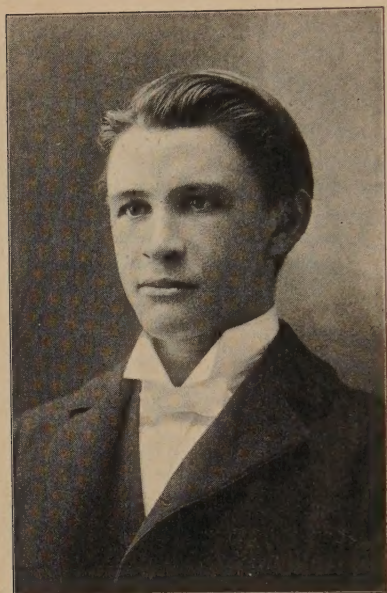
This church will in the future be a Living-Link in the Foreign Society, and support J. C. Ogden in Tibet. We are hoping other churches on the Coast will soon follow this good example.

Seoul, Korea. He has already given money for buildings in Calcutta and Madras, India. This merchant prince has visited the mission fields. He has seen the work that is being done. He realizes the needs of these countries. His large gifts are evidence of his appreciation of the work that is being accomplished. If more men of large means would visit the fields more generous gifts would be received.

Missionaries of experience in India speak of the great changes that have taken place there in recent years. In villages in which they were once refused a hearing and from which they were driven out by showers of stones they are now received as friends, and their message is listened to with attention and sympathy. It is not simply that their prejudices are disappearing, not simply that they are becoming tired of the old ways and practices; they go much farther than that. Intelligent farmers and artisans go to the missionary and say to him, "We

freely admit that Christianity is the true religion, and we declare it to be our opinion that before many years are over the whole people of India will become Christian."

Dr. Shelton, on the borders of Tibet, writes as follows: "I just want to thank you for the good you do me through the *Intelligencer*. Perhaps others do not need reminders and things to stir them up as I do. But I always feel when I have finished a copy of the *Intelligencer* that I ought and must do double the work I have ever done before. You do at least one of your men on the field as much good every month as you do any individual at home." The editors aim to make the *Intelligencer* one of the best magazines in the world. The reports received from readers lead them to believe that their efforts are not in vain. If a hundred thousand copies were issued each month, the effect on the work and on the churches would be tremendous.



Professor C. T. Paul,
Of Hiram, O., who goes to China.

Professor C. T. Paul, of Hiram College, O., has been appointed a missionary to Nankin, China, by the Foreign Society. He will give himself to work in Drake Christian College, Nankin, especially preparing young men for the ministry of the Word to their own kindred. F. E. Meigs, who has wrought so faithfully and efficiently, will rejoice to be reinforced by one so gifted and experienced. This, we believe, is one of the most important steps taken by the Foreign Society in a long time, and we extend congratulations to all concerned. It is well known that the education and equipment of the native ministry is absolutely necessary to the evangelization of China.

There are fifty millions of people in India who are called Pariahs. They are the poorest and most degraded people in India. In all parts of that country these poor people are coming forward in masses to give up their idols and seek admission in the

churches. They do not come forward individually to confess their faith and to ask for baptism, but they set to work amongst their friends and neighbors and they talk over the matter till the whole community are prepared to go forward as one man to give up idolatry and put themselves under Christian instruction. When they come to this conclusion they go to some missionary and say, "We are poor, ignorant folk; we know nothing and can do nothing. We are like sheep lost in the jungle. We believe that, by accepting Christianity, there is some hope for us both in this world and in the next. Will you receive us and give us a teacher that we may learn how to serve Christ?" This is one of the hopeful facts connected with the work of missions in India.

The Foreign Society represents the Christian people who wish to further the spread of Christ's kingdom throughout the world. Every contributor is a shareholder in the enterprise. The statements submitted from time to time are in no sense to be considered as begging appeals. As one of the English magazines has said, "When a company of any kind desires to enlarge the sphere of its operations it does not issue a begging circular to its shareholders, but it explains to them that in view of its enlarging operations it proposes to offer to them the privilege of taking additional shares in the company of which they are already shareholders." As the work of the Foreign Society grows, the shareholders are allowed to increase their investment. Those who sow bountifully have the assurance that they will reap also bountifully. The same magazine recalls the fact that Dean Swift preached a sermon from the text, "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given He will pay him again." The sermon consisted of a single sentence, "Who likes

the security, down with the dust." If we believe that God is able to make all grace abound toward us, that we always, having all sufficiency in all things, may abound unto every good work, we will enlarge our contributions till they are according to the ability which God has given.

On Furlough.

By Mary E. Allbright.

("Let me go back to China!" Words of a missionary.)

"Let me go back! I am homesick
For the land of my love and toil,
Though I thrill at sight of my native hills,

The touch of my native soil.
Thank God for the dear home country,
Unconquered and free and grand!
But the far-off shores of the East, for me,
Are the shores of the Promised Land.

"No longer young—I know it—
And battered and worn and gray,
I bear in my body the marks that tell
Of many a toil-filled day.

But 't is long to the end of a lifetime,
And the hour for its sun to set;
My heart is eager for years to come;
Let me work for the Master yet!

"My brain is dazed and wearied
With the New World's stress and strife,
With the race for money and place and power,
And the whirl of the nation's life.
Let me go back! Such pleasures
And pains are not for me;
But oh! for a share in the Harvest Home
Of the fields beyond the sea!

"For there are my chosen people,
And that is my place to fill,
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'T is nothing
To suffer and do and dare;
For the Lord has faithfully kept his word,
He is 'with me alway' there!"
—Missionary Herald.

A HAND FULL OF CORN.

A Chinese missionary tells of what he saw. "I saw a woman who put her sticks of incense on the soft mud, and lighted them, and worshipped. Then she took a little garment, a child's coat, and she waved it, waved it, and wailed. Oh, the ring of that wail!"

"Our great conflict is with the priests. They would gladly adopt Jesus Christ as a new avator or incarnation of the Buddha, and are ready to use Christian machinery to hold all forces under their control."—Dr. W. E. Griffis.

It should be made clear that to give the world the gospel is the first business of the church, and that the hope of the permanency of the church has always been in the mission fields—in Asia Minor, Greece, and Rome in the first century; in Germany, France, and Britain in the fifth century; and on the American frontier for the past two hundred years; and, for aught we know, in India, China, Japan, and other nations for future centuries.

QUICK ACTION NECESSARY.

The full \$250,000 is not insured yet. It will be remembered that this is the watch-word for the year for Foreign Missions. The prospects for its realization are most flattering. During the past month there has been a very encouraging advance. The friends are aroused as never before. The interest is deep and wide-spread. There seems to be a determination to make good the quarter of a million dollars. Churches, Sunday-schools, Endeavor Societies, and individual givers are responding nobly to the rallying cry of our editorial in the July number of the *Intelligencer*. Our papers have spoken of the impending crisis in no uncertain tones. We present a symposium, "Leaders Speak," in this issue which indicates the deep and vital interest which possesses our preachers generally. Business men are aroused as seen in their direct personal gifts. The interest is genuine. It must be continued right up to September 30th. We must take nothing for granted. We must not assume that others will do enough to insure success without our individual efforts. Such an assumption may lead to defeat.

Quick action is now necessary. Sixty days from this, or September 30th, the books will close. The time is growing dangerously short. Victory or defeat draws very near. Every day is valuable. There is not an hour to be lost. Go before your church at once with a statement of the facts. Tell the people what is expected and what is involved. *Please do it now, next Lord's Day.*

Here is the situation on the 15th of July, when this statement is put in the hands of the printer: The receipts from October 1st, 1904, to July 15th, 1905, or nine and one-half months, amount to \$196,901.28 (or a gain over the corresponding time one year ago of \$36,562.94. The receipts for the last two and one-half months, or from July 15th to September 30th, must reach \$53,098.72 to insure the \$250,000. For the same time last year they were \$50,980.26. The task now before us is an easy one. Let us guard against indifference or overconfidence. This is where we may yet fail. This statement reveals the real situation. We believe the friends will do their duty. We have confidence in their religion and enterprise and their liberality.

Defeat now would mean a great calamity. One friend thinks it would

be a disgrace. To say the least, it would be a great disappointment and humiliation. Let us not even think of such an unfortunate outcome, but let us all go to work and sweep beyond the mark set before us.

Remember, quick action is necessary!

LEADERS SPEAK.

The interest in reaching \$250,000 by September 30th is not only unabated, but is growing. A number of leading brethren speak in no uncertain tones as to our obligations. These are true words from good men, and they represent thousands. Now is the time to close up the ranks. Only two months until the books close for the year. Please read every line of the following:

We should realize our watchword this year, not for this year alone, but for the future. Victory now makes increasing victory in coming years. **We can do it**, that is reason enough why we ought to do it.—William W. Sniff, Rushville, Ind.

A quarter of a million dollars by September 30! Brethren "God wills it! God wills it!" It will measure the strength of our crusade against heathenism. It will reveal the depth of our desire "To seek and to save the lost." It will be our amen to the prayer, "Thy will be done." Let us pray for it, but above all, let us **give** and **incite others to give**, that the annual report may resound with hallelujahs.—Walter S. Goode, Youngstown, O.

A quarter million for missions this year will place the Disciples in a position of respect as one of the coming missionary bodies of the Christian world. Our plea for union needs the backing of a people committed to this world-wide evangelization enterprise more than it needs argument. Christian union is going to be wrought out on the highways of missionary service. So near the goal this year, we can not afford to fail now.—Charles Clayton Morrison, Springfield, Ill.

We must not fail in this effort to reach \$250,000 by September 30th. It can easily be done if we will only give attention to it. It must be done for the inspiration and enthusiasm it will give to our San Francisco convention, and for the courage with which it will start us upon a new year, and for the joy it will send out to the laborers on the mission field, and for the enlargement of the work. We must do it for His names sake. **We will not hear of failure.** Command us.—C. M. Chilton.

The stimulus of the July editorial upon the great victory achieved, is not difficult to perceive. Sixteen new missionaries, and a gain of \$37,000 is a wonderful achievement. But it did not "simply happen." Our people are being indoctrinated with the true New Testament spirit of evangelism by the officers of the Foreign Society, preachers, and Sunday-school workers, so that this rising tide of missionary achievement will never ebb. Let every one aid its rise.—E. W. Allen, Ft. Wayne, Ind.

My appeal, looking toward the quarter of a million mark for this year, is addressed to congregations that feel unable to give large offerings and think of small offerings as hardly

worth while. To all such I want to cry aloud, "Do what you can. Do it with eager joy. Have fellowship—partnership—in the brotherhood's advance movement for the work's sake and your own sake. The Master's commission applies to you. Heed it with joy! Neglect it with fear!—Chas. S. Medbury, Des Moines, Iowa.

When a boy Grant was told that there was no such word as "can't" in the dictionary. So with us now—there is no such word as "fail" in our vocabulary. That editorial on "A Great Year," in the July *Intelligencer*, was like a streaming banner before a confident host, and its lines read like the triumphant strains of a victory hymn. Our hosts will not fail with the battle all won except the final charge. Sixteen new missionaries to be added to our heroic host on the fields, and a thousand thousand souls to hear of Christ.—Alva W. Taylor, Eureka, Ill.

No well-informed Disciple doubts that we have entered a new epoch in the missionary development of the brotherhood. The day of splendid achievement has fairly dawned. What our people have long needed is something of the thrill of accumulated victories. The memories of a mighty past inspire enthusiasm, dissipate languor, ensure fidelity. To sweep on over the \$250,000 mark this year will mean more than the mere passing of a milestone; it will constitute a great commitment of the brotherhood to the heroic aspects of the enterprise.—Ver-non Stauffer, Angola, Ind.

Can we keep up the pace enjoyed thus far? We are encouraged, but must not relax. We can do all things necessary through Christ, to whom belongs the power, and in whose name we labor. Even small streams, from many sources, will swell to joyous

overflowing, the river of success. The time is short to September 30. Success depends upon a multitude of helpers. Asking God to prosper us, let us win the \$250,000. More givers are needed. Let us pray the Lord of the harvest to furnish through us the wages by means of which more reapers shall be sent into the great ripe fields.—I. J. Spencer, Lexington, Ky.

By all means let us reach the quarter of a million dollars by September 30th.

1. Because we are so close, that failure will be a distinct disappointment.

2. Because of the growing demands of the work—a growth that delights and inspires. We can not stand still on a path that leads sunward and Godward. Progress means continuous advance along the way of willing sacrifice.

3. The new opportunities are God's messages, which we must have or show ourselves indifferent to the divine claim on our life. Let us know the shining of this heavenly vision.—E. L. Powell, Louisville, Ky.

How our hearts are thrilled with the message that we are so near the \$250,000! It will be little short of a humiliation now if we fail. The amount is needed twice over. The brotherhood is abundantly able to give it. It will be worth the whole amount to our work at home to have the self-respect of having set ourselves a worthy task and then accomplishing it. It will make all subsequent undertakings more easy. The missionaries on the field will feel that their prayers are heard for reinforcements and will work with new zeal. Every consideration of God's commission committed to our hands imperatively demands that we raise the full \$250,000. Forward all along the line!—W. F. Turner, Joplin, Mo.

CUBA REVISITED.

Nearly seven years ago the present writer visited Cuba to see if the way was open to begin work on that noble island. That visit was soon after the close of the war between the United States and Spain. The Americans were then in control. Great changes have taken place since that time. Seven years ago Havana was indescribably filthy; the Americans undertook to cleanse it. They paved the streets, remodeled the parks and boulevards, rebuilt the docks, converted numerous military establishments into public schools, introduced an American system of public education, put into operation modern and efficient systems of sanitation, eradicated the yellow fever; they have made Havana one of the cleanest and healthiest cities in the world. For a century and a half Havana had not been free from yellow fever; there has not been a single case of yellow fever there in the last three years. Cuba is a well-ordered and prosperous republic. Life and property are as secure as in the United States.

The religious changes are almost as great as the political. Seven years ago there was one Protestant church in Havana. The minister of that church had been in prison and in exile for his faith. Since the Spanish power was broken church and state have been separate. The presence and activity of the Protestant missionaries have put the priesthood on their good behaviour. Immoral and incompetent men have been sent elsewhere. The Catholics feel called upon as never before to live clean lives and to conduct their work in such a way as to be above reproach. The priests are anxious to protect their flocks against the missionaries. In order to do that they must live consistently.

Several American societies are at work in Cuba. One society has agents in all the provinces. All are increasing their forces and are enlarging their operations. The Foreign Christian Missionary Society has four agents in Havana and four stations. These are L. C. and Mrs. McPherson, Miss Meldrum, and Angel Godinez. It has four agents in Matanzas, a town fifty-four miles east. These are Melvin Menges and Roscoe R. Hill and their wives. They carry on work in Matanzas and at Cidra and Union. These workers preach the gospel to the Cubans and to the Americans. They teach the children in the Sunday-schools. They are preparing to open day schools in both places. The results have been all that could be expected.

The services held remind one of the simplicity of the early church. Thus far the Society has purchased no property. The preaching is done in private buildings. The audiences are large as a rule and fill the rooms. There is the greatest heartiness in the singing. All shake hands. The converts believe that they are brothers and sisters. No one is in a hurry to get away. Strangers are cordially welcomed. The faces of the believers are radiant. They have been made bright and beautiful by the gospel and by the Spirit of God.

While there are great and effectual doors open on all sides there are many adversaries. The priests lose no opportunity of opposing them and their work. They are denounced as if they were seducers and devils. Children are offered money and sweetmeats if they will remain away from the Protestant services. They are promised free scholarships in Catholic schools if they will only hold fast to the old faith. Some Americans and Europeans have left their religion behind them. They are in Cuba to buy and sell and to get gain. Their evil lives are a serious hindrance to the gospel. The missionaries need the sympathies and the prayers of God's people everywhere. Their hardships and trials are much greater than the friends at home know or imagine.

In course of time property must be secured. Because Cuba is prosperous, land is as expensive in Havana as in cities like Cincinnati and St. Louis. A desirable lot can not be bought for much less than twenty thousand dollars, if it can be bought for that. Suitable buildings must be provided in order that the work may be permanently established. The friends of missions must expect to be called upon for generous contributions in the near future to purchase land and to erect the buildings that are absolutely necessary to the success of the Lord's work in Cuba.

"PRESENT IT NOW UNTO THY GOVERNOR."

In the time of Malachi the chosen people of God offered the blind and the lame and the sick in sacrifice. They put on a bold face and pretended that they were not conscious of doing any evil. In condemning their course the prophet said to them, "Present it now unto thy governor; will he be pleased with thee? or will he accept thy person?" The governor was a man like themselves. He was bone of their bone, and flesh of their flesh. But if they made him a present of any kind it would be something of value. It would be gold or silver or precious stones. It would be something that would worthily express their gratitude for favors received or their appreciation of his character and services. It would be a thing of beauty, and something that would be to him a joy forever. An article of no value, or that did not represent the ability of the donor, would be beneath the dignity of the recipient and would be refused with scorn. To bring a worthless offering to the governor would be to insult him and the office he fills. The argument is this: If a fellowman would resent a contemptible offering, how would God feel when his children offer polluted bread upon his altar, and the poorest and most worthless of the flock in sacrifice? To do that is to despise his name; it is to do dishonor to his majesty.

There is a lesson here for our day. The Christian people of the United States are the wealthiest and most prosperous people on the globe. Their

wealth is beyond all computation. God has dealt with them as with no other people. The average offering for Foreign Missions of these people so wondrously blessed is twenty-nine cents a year. This is a little over half a cent a week. The children of Cincinnati spent more money for fire-crackers on the Fourth of July than all the Christian people in the United States spend in a year for world-wide evangelism. To people giving on this scale the words of Malachi are appropriate, "Present it now unto thy governor." If one were to approach the president of the nation or the governor of a state with twenty-nine cents in his hand, he would be told to keep his money. Twenty-nine cents would do for a tramp or a beggar or a sot recovering consciousness; it would hardly do for any one else. If one were to offer that amount to a servant in the kitchen or in the stable on Christmas day, the gift would very likely be handed back. Twenty-nine cents a year is a paltry pittance from the average Christian for the greatest work ever given the children of men to perform. But if all our people were to give that much the Foreign Society would receive \$350,000 this year.

THE RELIGIOUS STATE OF THE WORLD.

R. S. FOSTER, D. D.

The problem I deal with relates to this world. Have you ever visited heathen lands? Have you ever formed to your mind an idea of their actual condition? Any idea you may have formed will be inadequate. I am sure.

Call to your aid all the images of poverty and degradation you have ever seen in solitary places of the extremest wretchedness—those sad cases which haunted you with horror after you passed from them, those dreary abodes of filth and gaunt squalor—crowd them into one picture, unrelieved by a single shade of tempered darkness or colored light, and hang it over one-half the globe; it will still fail to equal the reality. You must put into it the dreary prospect of hopeless continuance; you must take out of it all hope, all aspiration even. The conspicuous feature of heathenism is poverty. You have never seen poverty. It is a word of meaning which you do not know. What you call poverty is wealth, luxury. Think of it not as occasional, not as in purlieus, not as exceptional in places of deeper misery, but as universal, continent wide. Put in it hunger, nakedness, bestiality; take out of it expectation of something better to-morrow; fill Africa with it, fill Asia with it; crowd the vision with men, women, and children in multitude more than twenty times the population of all your great cities, towns, villages, and rural districts, twenty for every one in all your states and territories—the picture then fails to reach the reality.

Put, now, into the picture the moral shading of no God; no hope; these miserable millions, living like beasts in this world and anticipating

nothing better for the world to come. Put into the picture the remembrance that they are beings who have the same humanity that we have; that there are no hearts among all these millions that do not have human cravings, and that might not be purified and ennobled; that these lands, under the doom of such wretchedness, might equal, and many of them even surpass, the land in which we dwell, had they what we could give them. Paint a starless sky, hang your picture with night, drape the mountains with long, far-reaching vistas of darkness, hang the curtains so deep along every shore and landscape, darken all the past, let the future be draped in deeper and yet deeper night, fill the awful gloom with hungry, sad-faced men and sorrow-driven women and hopeless children—it is the heathen world—the people seen in vision by the ancient prophet, “who sit in the region and shadow of death;” to whom no light has yet come, sitting there still, through the long, long night, waiting and watching for the morning.

A thousand millions in the region and shadow of death; the same region where their fathers lived two thousand five hundred years ago, and the same region where their fathers had lived and died, waiting for the morning. There they remain, sitting and waiting still, passing on through life in extremest poverty; millions of them subsisting on roots and herbs and the precarious supply of Nature, unsubdued by reason, may furnish; multitudes of them not half-fed, not half-clothed, living in pens and sties not fit for swine, with no provision for their human wants. Ground down by the tyranny of brute force until all the distinctive traces of humanity are effaced from them save the upright form and the uneradicable dumb and blind yearnings after, they know not what—these are the heathen, men and women, our brothers and sisters.

The grim and ghastly shadows of the picture would freeze us, were they not cast in the perspective, and the sheen and gilding thrown over it by imagination. From our standpoint of comfortable indifference they are wholly concealed. They are too far away, and we are too much taken up with our pleasures to see them or even think of them—the only objects which ought to fix our gaze. They do not emerge in the picture; and if we do think of them at all, it is in the light not of reality, but of misleading fancy. We see the great cities and magnificence of the Mikados and Rajahs and the pomp of courts, and voluptuous beauty of landscapes—all of them transfigured by imagination and the deceptive glare in which works of travel invest them. We are enchanted with the vision. If we would look deeper into the question of the homes of the people, and their religious condition, again we are attracted by the great temples and the fancy sketches of travelers of some picturesque and inviting domestic scene. We are comforted. The heathen world is not in so bad a case, after all, we say. They have their religion; they have their pleasures. This is the relieving thought with which we contemplate the world. Oh, fatal delusion! The

real picture lies in shadow. The miserable, groping, sinful millions, without God and without hope, homeless, inbruted, friendless, born to a heritage of rayless night, and doomed to live and die in the starless gloom—these are not seen. They are there, gliding about in these death shades, gaunt and hungry and naked and hopeless, near brute beasts; there, not in small numbers, crouched in the by-ways and hiding themselves, as unfortunates, from their fellows; but there, in millions upon millions, filling all those fancy painted lands, and crowding the streets and avenues of their magnificent cities, and appalling us, if we could but see them, by their multitude. There their fathers lived and died without hope. There they grind out their miserable lives. There their children are born to the same thing. There, living or dying, no man cares for their souls.

That is the non-Christian world. It has great cities, great temples, magnificent mausoleums, a few pampered tyrants who wrap themselves in trappings of gold, but the glare of its shrines and thrones falls upon a background of ebon night, in which the millions crouch in fear and hunger and want. I have seen them, in their sad homes and diabolical orgies from the Bosphorus to the Ganges, in their temples, and at their feasts, crouching and bowing before their grim idols and stone images and monkey gods; seen them drifting through the streets and along the highways; seen their rayless, hopeless, hungry faces, and never can the image be effaced from the memory.

I think we should agree that there is no hope for man in the non-Christian world. It has nothing to give us, not a ray, not a crumb. It hangs as a ponderous weight about the neck of the race, sinking it deeper and deeper into night and death. Its very breath is contagious. Its touch is death. Its presence appalls us as some gigantic spectre from the realm of night towering and swaying through the ages and darkening all time. I think it would be a means of grace to our people of the United States, especially Christians, to see the sad people of the world. They would learn something of poverty and degradation, they would appreciate the blessing of the gospel. All over the earth it is the want of the knowledge of God's law, and the want of obedience to it, that breed poverty, ignorance, and brutality.

“SEI GAKU IN.”

(Drake College.)

H. H. GUY.

In speaking of the “*Sei Gaku In*” let me speak first of its location. Takinogawa is one of the famous suburbs of the city of Tokyo, containing historical landmarks reaching back to the early days of the Tokugawa regime. This is the home of the “*Sei Gaku In*.” The property is very

near Tabata station, from whence trains go to the heart of the city every few minutes. There is also a circumurban line connecting at Tabata giving egress to the western part of the city. We are about forty minutes walk from the Imperial University and High School, we join hands with one of the government agricultural stations, completing a circle of educational institutions. There are no other schools of similar grade in this part of the city, and for this reason our numbers will be limited only by our capacity to accommodate. As to the grounds themselves they are a dream of beauty. The campus lies in three unsurpassed terraces. On the first is the Dean's home, a frame structure of semi-colonial architecture, tile roof, and an oriental "godown" in the rear. This residence is surrounded by a velvet lawn interspersed with beautiful flowering shrubs. At the lower end of this lawn guests may sit down on rustic seats under a *mube* vine-clad arbor and behold in the distance Japan's glory and pride—Mt. Fuji. On this terrace, farther to the east, is the main college building, a frame structure unsurpassed in the East for convenience and neatness. The accompanying cut can give but a faint idea of this building, failing to show, as it does, one of the main wings which lies hidden among the trees. On the second terrace lie contrasting, we shall hope not conflicting, forms of human effort. As you enter the main gate to the right is the Divinity boarding home, truly Oriental in every respect. Thatched roof with low, protruding eaves and long verandas. This building has a history. It was first built some two hundred years ago. The former owners moved it from the second terrace to the upper and the present owners have again moved it to the second. In it have been born the leading men of this village, and for this reason it is unique in its power of attraction. To the west of this lies the tennis court, truly occidental, under the shade of spreading live oaks and azure sweeping cryptomerias. The accompanying view was taken from the tennis court looking up to the first terrace. The third terrace is on the front street and is an open space containing something like one acre of land. It is the intention to build the College Dormitory here. The main gate to the campus is a house gate. A watchman's house on one side and a store house on the other. Simply to name the trees on this compound would be to enumerate a catalogue tiresomely grand; pines, maples, yews, oaks, lindens, firs, cedars, keyaki, kashi, nara, etc., with cherries, plums, azaleas, hakis, etc., as flowering shrubs, all on the ground when purchased by the present owners. By one who knows what he is talking about this has been called "the finest mission property in the Orient." If men are not made here under these towering trees and on these dream-land roads then indeed are "men born, not made."

The work of the Sei Gaku In.—The work of the college is carried on along three different lines: Biblical, English, and General. -

The Bible School.—The Bible School has enrolled fourteen men dur-

ing the present term. These come from all parts of the Empire and represent all our places of work. The work in this department is divided into three years. So far we have only carried it to the second year. The work in the first year lays emphasis on a general study of the Bible, including a brief outline of the contents and a short study of the history of all the books of the Bible. Classes in the life of Christ and in the life of Paul pursue a systematic investigation of these subjects. Considerable attention is also given to the study of the Greek and English languages. In the second year emphasis is laid on the exegesis of the New Testament together with a revision of the Japanese translation. The work in this class is based on the Greek, Japanese, and English text. The life of Christ is continued with special attention to harmony and "questions." Church history is outlined and some time is given to the Reformation.

Throughout the year the students have been actively engaged in preaching and other forms of religious work. The preaching in three places has been done by the students and faculty. The work in this department has been interfered with by the present war. One of our men is now at the front and one leaves very soon. We will be happy when this war is over.

See cut of one of the buildings on first page.

THE MAN SENT OF GOD.

W. D. RYAN.

"There was a man sent of God" long ago. On such missions as he came, God always chooses to send *men*—not angels. He cried: "Repent ye for the Kingdom of Heaven is at hand." From Jerusalem and the hill country round about, the people flocked to hear him. He told them of a coming Redeemer and prepared them for his reception. So must Christ's coming be preceded always by some messenger, willing to suffer the hardships of the pioneer, willing to suffer self-effacement and become a mere *voice* that his coming Lord may be all in all.

There was a man sent of God, also, whose name was Simeon. It was his to tarry in the temple in prayer until he should see the Lord's Christ. Blessed by these aged saints, who, conscious of a divine commission, hasten their Lord's coming into all parts of the earth by continuing steadfastly in prayer!

There was a woman sent of God whose name was Mary. She was "last at the cross and first at the tomb." It was hers to witness first the empty sepulchre and to "go tell the brethren" the joyful news of a risen Savior. So is it the divine mission and sublime privilege of every woman, whose heart Christ has touched, to bear to all who know it not this joy-bringing message.

There was a man sent of God whose name was Paul. It was his to suffer scourging, imprisonment, and ship-wreck. It was his to show that

God was the Father of all men and desired that they should be saved. It was his to change the destiny of nations. In like manner there are men sent of God to the uttermost parts of the earth to-day; sacrificing, toiling, transforming until God's own sunshine dispels the gloom.

There were men sent of God in the church that was at Antioch who helped make it possible for Paul and Barnabas to go as missionaries.

Is it not true that the supreme need of the church to-day is the awakening of every member to consciousness of the fact that he is a man—she is a woman—sent of God? Let the old fact be emphasized again and again that man's work is the evangelization of the whole world, and as truly as John was a man sent of God to contribute his share toward bringing this to pass, so truly is every Christian sent of God to use such abilities as he possesses in accomplishing this work. Happy indeed is he whose abilities and opportunities permit him to obey, in person, the Macedonian call and to experience the joy of holding aloft the great light in the dark place. But not less blessed is he, who in conscious obedience to his heavenly vision, tarries in prayer, in sacrifice, in toil, in earning, and in giving that those who can preach and heal may be sent. "As thou didst send me into the world, even so sent I them into the world." These are the Master's words. He did not say "into their own neighborhood," nor "into their own country," but "*into the world.*"

A man sees himself in right relation to God and to his fellowmen only by realizing that he is a man sent of God into the world.

Syracuse, N. Y.

WHAT CHRIST EXPECTS OF US.

R. S. CAMPBELL.

On the twenty-first day of October, 1805, Admiral Nelson met the combined fleets of France and Spain in Gibraltar straits. Just before the battle he gave his now famous signal, "England expects each man to do his duty." So in the great work of world-wide missions the message comes to each disciple from the great Admiral of the flag-ship of Heaven—the church—"I expect each disciple to do his duty."

The church that goes with the sword in the left hand, while they use the trowel in the right, have no idle hands to pull each other's noses. The church that has most the spirit of action has least the spirit of faction. This, in no small measure solves the problem of *union*.

The angel at the empty grave said, "He goeth before you into Galilee, there shall ye find him." The new convert may find Christ to-day in Jerusalem, but if he would see Him to-morrow he must *follow* him to Galilee.

A christian may find Christ to-day in the upper room of prayer, but

if he would see him to-morrow he must take a missionary journey through Samaria to Galilee. Never were the people more willing to follow Christ to foreign fields than *now*. *Now* is the supreme moment, the vital hour. The church should strike long and hard while the iron is hot.

The message of the angel to the church to-day is, "Behold he goeth before you" into a more earnest effort to evangelize those whose hearts are hard to the Christ, into sending the message farther and faster by more giving of self and substance, into the giving of light to darkest Africa, bread to hungry India, life to stagnant China, peace to chastened Armenia and just rights to outraged Japan, into a more Pauline effort to save the whole world "there shall ye see him."

The church is not the cemetery for the embalmed dead, as the Pharaoh recently untombed in Egypt, who had wheat in his hand which he had not *sown for three thousand years*.

The church is not a mausoleum of dead deeds; no store-house of mummies. It is not a hospital, although it must have a hospital ward for those who are injured in battle. It is not a nursery, although it must have a nursery ward that the little ones may be carefully tended and taught. It is not a garden of delights, although there are flowers on every hand more modestly beautiful than the lilies that blossom in the valley. It is not a sheltering roof to protect from the heat of the day of toil, although within it rest is given to weary and heavy-laden, and angels minister to the hungry. The church is a granary with the seed of the kingdom for the world's sowing; it is an armory with weapons for the world's battles; a medicine chest with balms for the wounds of a world-humanity; a library with wisdom for the world's enlightenment; a work-shop where, under the guidance of the Master workman, the soft clay of humanity is fashioned into vessels of honor, according to the model set on Mount Calvary. Above all it is the greatest drama, giving us Bethlehem and Calvary for the world's redemption.

The active church has no time to divide. The mischief of division and strife most often is wrought by idle hands. No sect has ever been started by missionaries and it is not their distance from each other, but their nearness to heathenism that prevents their schism.

The church that does not evangelize will sooner or later apostatize. Not to propagate is to stagnate. Not to use is to abuse, and not to increase is to decrease. Inaction is the mother of faction. To give is to *live*, but to withhold is to *grow cold*. To *go* is *grow* and *glow*. A spirit-filled church is a Christ honoring church, and a Christ honoring church is a *missionary church*.

Christ expects the church to "exhale sweet odors like an alabaster box; to pour forth joy like a casket of gems; to cheer like a winter's fire; to carry sweet stimulus like returning sunshine; to comfort like the breath of sum-

mer flowers to earth's uttermost bounds. To save a soul from the misery and degradation of heathenism and set it sparkling in the diadem of our King far out-shines "the boast of heraldry, the pomp of power, or all that beauty or all that wealth e'er gave."

Carterville, Mo.

FROM THE MISSIONARIES.

The Latest News from the Missionaries.

M. D. Adams reports four additions to the church in Bilaspur and two more in one of the villages where he was at work for a few days.

The plague has left Bilaspur. The heat is very great, but the heat is better than the plague.

W. H. Hanna writes that two persons came over thirty miles to be baptized. After their baptism they were married and went on their way rejoicing.

The workers in the Philippines are rejoicing over the arrival of Gordon Errett Hanna and Harold Major Pickett. Little children make friends among the people; they prepare the way for the triumph of the gospel. They bring gladness and joy to all with whom they have to do.

L. C. McPherson: We have had a number of confessions and baptisms recently, and others are awaiting baptism.

TIBET.

Two Orphans.

Our work is going on splendidly. There are new openings all the time. But I am most pleased with the little school where eleven boys come daily. These boys are taught the Bible and cleanliness and other things. There are some very bright boys. I have adopted two, the sons of an official. They are fine, manly fellows, six and twelve years of age. They are orphans, and I consider it very fortunate that I was able to take them, for

they are of good family and promise to make good men. If there are among our people one or two doctors who would like to adopt one or both of them, I think he or they would not be sorry. It costs about thirty-five dollars a year to care for each—food and clothing. This is not an appeal for support; not at all. I would rather regret not supporting them myself, for I consider such as they are a good investment, and I expect to spend this much or more each year helping some good boys to a better life. But if some one wants to help these boys I can help some others. I do not want any one to feel that I am begging for help, and I shall not take it as a disappointment if these fine lads are not adopted. My days are full to the brim of work and study, and I enjoy every bit of it. Truly God is good to us.—Dr. A. L. Shelton.

CHINA.

At the South Gate.

The past month and a half I have been living in a Chinese house on one of the busiest streets in the city. I have had weekly meetings here for years, but there has been so much more interest manifested here in the last year than ever before, that I felt I ought to come right down where I could give the people more time and teaching. This place is four miles from where I have been living.

Since Miss Clark has come to help in the Girls' School, and Mrs. Garrett is helping there also, it was thought

that they could take charge of the evangelistic work there and leave me free to work this important center. So far it has been splendid. There are hundreds of women within a stone's throw of my house. This is the wealthy quarter of the city. Many of the women are women of leisure, wives of shop-keepers and officials. One of their most prevailing sins is gambling. They play cards hour after hour and day after day, and always for money.

Since I have moved right into their midst it is good to see how they like to come day after day to hear the message. On Tuesday afternoon I have a parlor meeting. I invite the women to come and drink tea and chat with me. Before they leave I give a gospel talk. More than once I have had women during the chat say, "Do tell us about the gospel, we can talk about these other things any time. When we have you with us you can tell us the good tidings." On Wednesday I visit in their homes. Last Wednesday I was returning calls at homes where the women come to the meetings four times in a week. So I thought I will not preach to them to-day. I will just make friendly calls and invite them to the meeting to-morrow. But in three places out of five I visited they asked me to tell them more of the old, old story. To them it is so new and strange and fascinating that they want to hear it more and more.

I still keep up my country work on Friday and Saturday, and I take a long trip occasionally.—Mary Kelly.

Houseboats.

Houseboats large and small swarm the rivers and canals in China. On them grain, fuel, and all kinds of commercial commodities are transported from place to place. It is usual for the owner or renter of the boat to live on it with his family. Many know no other home. In the southern

part of China the boat population of certain seaboard cities numbers many thousands. While some of these boats are as large as one hundred feet in length and perhaps twenty in width, most of them are much smaller. An ordinary sized one is about twenty feet by six; many are not more than ten by three. Since the larger part of the boat must be kept free for freight or passenger traffic, that which is reserved for the family is on the small boats very little room, on the larger boats it may be as much as a room fifteen feet by twenty. It seems almost incredible that a family can be born and bred in such cramped quarters as some of these are.

On each end of the boat stands an oarsman, either man or woman. If there is a daughter-in-law in the family old enough, this drudgery falls to her. When the winds are favorable so that the sails can be lifted, as much as forty miles a day can be covered, but when the boat must be towed the rate of progress is only that of a slow walk. At night the boats usually stop at some place along the canal or river when there will be a number together to avoid danger of robbers.

Much of the travel in China is done on the houseboats. It is more comfortable than going in a sedan chair, or wheelbarrow, or on horse or donkey.

Living on the water seems to be conducive to cleanliness, for the houseboats, as a rule, are kept quite clean.

Our missionaries who go to far western China, after leaving the river steamers go by houseboat for about three months. Because of the rapids, it is a slow, tedious, and dangerous journey. One could make a round trip from Cincinnati to China and have about a month to visit in the same length of time! The same trip can be made coming down stream in one month or a little more.

Some missionaries have their pri-

vate house-boats for itinerating along the rivers, canals, and lakes.

These can be fitted up with bed, stove, and cooking utensils so that one may travel in comparative comfort and avoid severe exposure to the weather, native food, and the necessity of stopping in the filthy inns where pigs, chickens, goats, and innumerable hosts of China's "millions" are quartered in the same room with one.

Traveling thus by boat, when one is so dependent upon the winds and the weather, takes one back in thought, and makes more real the scenes in the life of one who years ago was for the Christ's sake "in journeying often in peril of waters, in peril of robbers," and gives a new meaning and appreciation of the times when "the winds were contrary" and the record of the journey reads thus, "When we had sailed slowly many days and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete."—Edna P. Dale.

Vegetarians.

Multitudes of women in China are vegetarians. The teachings of this sect are Buddhistic and are closely connected with the doctrines of transmigration and the storing up of merit.

The Chinese have a book called "The Rules of Merit and Transgression," which gives the commercial value in marks of merit and demerit, of actions of all kinds.

One may sit down at the close of the day and by this system of "moral book-keeping" know exactly how many marks are to his credit or debit.

To cook beef or dog meat, to drown an infant, or to love a wife more than a father or mother, are three of the greatest crimes, and are on a par, each counting one hundred marks of demerit.

To save one hundred insects, to bury a bird, to spend five cents in buying and releasing animals, counts as one mark of credit.

Since transmigration is a commonly accepted theory, it is no wonder that it should be considered a sin to eat the flesh of fish, cow, or pig which may have become the abode of a father, mother, or some more remote ancestor!

Then, too, since all creatures are the sons of Buddha, to take the life of even a mosquito or mouse is a sin.

To become a vegetarian for life is an act of great merit. It is "a means of rectifying the heart, accumulating merit, avoiding calamities in this life and retributive pains in the next." By so doing one makes atonement for sin and obtains the favor of the gods.

Among the vegetarians a much larger per cent are able to read than among the general masses, as the reading of rituals is a part of their service. They have many religious ideas upon which to build in leading them into the light of the truth, such as a conception of heaven, hell, atonement for sin, reward and punishment. Naturally we find among them some of the most religiously inclined, and at first one might think some of the most easily reached by Christianity. But in reality they are one of the most difficult classes to bring to an acceptance of Christ.

The vows are upon them, they are wedded to their idols, and to break away is an awful struggle. Yet, when by the "power of God" they do turn, they are said to make some of the best and strongest Christians.

A few weeks ago I was very much interested in some women vegetarians who came to the chapel several times. They were bright, could read, and seemed able to quite readily comprehend the truth presented. Suddenly they ceased to attend the services, and upon inquiry I found that they

were in doubt as to whether they should continue to "go to hear the doctrine."

In their perplexity they went to the temple to inquire of the fox spirit as to their future course. Strange to say the reply was that they should continue to go. But they have been "too busy" since.

God speed the day when these who sit in darkness may no longer "seek unto idols" and spirits to inquire of them, but may turn to the living God, and in the light of His Word find the guidance for which they seek; and when they themselves no more shall vainly seek to atone for their sins, but may know and trust Him, who, once for all, has made atonement for the sins of the world and is able to save to the uttermost all who come to Him.—Edna P. Dale, Wuhu, China.

JAPAN.

New Church Building Dedicated.

The Sendai First Christian church was dedicated May 21st, 1905. It is a neat frame church, painted white, and stands on a busy street near the State Normal school, and opposite the State Hospital. There were about 200 people present at dedication, which filled the seating capacity of the church. Two men were baptized the following Sunday. The members are all very happy and proud of this church home. They will pay all the running expenses except pastor's salary, and we are working toward securing their help on that for next year. They always contribute to various benevolent purposes. In their name we thank the friends in America whose kindness made our church home a possibility. H. H. Guy and Fred E. Hagin, with several Japanese pastors, assisted M. B. Madden in the dedication. Mr. Guy's sermon was most eloquent and instructive. Mr. Hagin's very good indeed. Mr.

Hagin's progress in the Japanese language is remarkable for the length of time he has been in Japan. All our Tokyo men are especially good in Japanese language, and we are all proud of them.—Mrs. M. B. Madden.

Does it Pay?

I am on my way home from a trip in the Hokkaido. We are snow bound and I have decided I may as well take it philosophically and read and write until we are dug out. One night, owing to the lateness of the train, I was compelled to stay over night in Otaru. I went to a girls' school and asked to be taken in over night. The missionary would have me believe that I was doing her a favor by staying. I was pleased to hear of her work. She said that several years ago a secretary of missions made an appeal, in a fashionable church of New York, for the education of Japanese girls. A wealthy lady at the close of the service said, "Will it pay?" Just then the organist began to play, "Jesus, Thy Name I Love." The lady paused, listening a moment, opened her purse, and handed the secretary \$100. My friend went on to say that in Tokyo at that time there was a girl waiting for a scholarship that she might go into a mission school, and that was her opportunity. The girl answered the lady's question. She responded at once to the touch of education. She is not only scholarly, but has the qualities that go to make up all around womanhood. She has given her life to the cause of Christian education. She is helping this missionary in her school. She says that she is the inspiration of a large kindergarten connected with this mission school. She tells of other good work done by her, and says she is a faithful, honorable companion, a humble devoted Christian.

I have a dear little friend who was educated in a mission school. She

is the wife of an army officer. A few days ago she and the colonel's wife came to our home to talk about making some garments for the soldiers. In the course of the conversation I reminded her that the next day was our woman's temperance meeting. The colonel's wife said, "Oh, she can't go, we can not do without her, for none of us know how to go ahead and manage the sewing as she does." She is a fine little housewife. Her husband is not a member of the church, but his Bible is well read and well marked. When he started to the war I put into a comfort bag for him a translation of "Daily Strength for Daily Needs." His wife says that the first thing in his letters, and he writes every two or three days, is "How is baby girl?" And when he reads anything that he especially likes he tears it out of the book and sends it to her. I ask, does it not pay to educate women to make such homes?—Dr. Nina Asbury Stevens, Akita.

Is All Good in Japan.

Lafcaido Hearn, who has written several books on Japan, was a Japanese citizen and died a Buddhist, but his private life was not up to the Christian standard. He says in one of his books, "Surely nothing but goodness can be expected from a people gentle hearted enough to pray for the souls of gentle-hearted cows." "Kindness to animals is one of the principles inculcated by Buddhism."

It may surprise many of our people at home to know that our own missionary, Mrs. Maude W. Madden, of Sendai, was asked by the W. C. T. U. in Japan, last summer, to organize and prepare literature in Japanese, for the Mercy Department of that Society. The object of the Mercy Department is to prevent cruelty to children and animals.

The Japanese lady appointed to help

her, Mrs. Takeda, of Kobe, says, "Our people are cruel because they are thoughtless. We have never been taught to be kind to living animals! It is thoughtlessness rather than hard-heartedness."

The Hon. Judge Tashiro, the foremost man in Sendai, said in a lecture on Japanese laws regarding cruelty to animals, "The few laws we have were not made out of consideration for the animals, but because it is painful to some people to see animals abused." "If the ladies of this society could in some way arouse a sentiment for a law against overloading horses, it would be a great thing. I think something providing a heavy fine for overweight, a public scale for testing, and so on, is necessary."

One Christian woman whom Mrs. Madden interested in this work said, "I think Japan ought to import a gentler breed of horses. Our horses are wild, and the men are cruel because they really fear the horses." This is true, but perhaps gentler trainers would be a swifter remedy than other horses.

"There are more Japanese women in prison for cruelty to children, including infanticide, than for any other one cause," so the W. C. T. U. Evangelist in Japan declares.

The books that are written about Japan, and which only show the bright side of things, are not usually written by missionaries who live close to the people. If they are, it is because the missionaries who write them wish to hide the faults of a beloved child, but the missionaries long resident in Japan know that Japan needs the gospel of Christ as much as any other non-Christian land. They see and know the things that daily happen, "of which it is a shame even to speak." Sometimes when asked, "Why don't you write or tell these things?" they answer, "Who would believe us, we are only missionaries!

The world has too long believed in Japan as a fairy land wherein all is beautiful."

The wife of a United States official in Japan, said once, when visiting an ordinary, unpainted, pine mission school building, which happened to have a brick recitation hall attached, "This is finer than many a school building in New York City." She did not intend an untruth, yet why is it people are so unintentionally blind to the poverty, the wretchedness, the cruelty, and the sin which are here just as truly as are the beauty, the politeness, and the hoarded wealth? We give Japan credit for the great advance she has made, but we must warn the people at home against thinking that victories in war are won because Japan is a Christian land, or because she is **perfect to the core**.

It has been often said, "There are no abusive or blasphemous words in the Japanese language." There certainly are the former, and in place of the latter are threats of haunting and curses which appeal to the superstitious nature of the abused and terrify them into submission, and consequently are more effective than are "swear words" in America. Of course, since they know not God nor Christ they can not know how to profane those holy names.

Let us praise the Sunrise Kingdom for the sunshine that is here, but let us also remember that there are clouds and storms and earthquakes and tidal waves, as well as flowers and sunshine, and as long as there is darkness the Christian church has a great work yet to be done in Japan.—Maude W. Madden.

AFRICA.

Baptisms and Building Operations.

I am happy to write you that on last Sunday in February four more were baptized into Christ their Lord. Great is our joy in seeing these people

being brought to a knowledge of a better life. Their needs are appalling. The work before us is far beyond us, and in our own strength we would utterly fail; but in the strength of the Lord we hope to see many others brought to a knowledge of Him.

I wish to tell you of the brick we have made here in Bolengi. Not long ago I burned the brick I had made some time before. I taught two of the boys to make the kiln. We began the burning on Monday and finished on Saturday night. During that time I did not trust anything to the natives, but saw to every little thing myself. And during that time I was there all the day and all the night, with the exception of four or five hours each day, when Dr. Dye kept watch over the burning for me, that I might get a little sleep. I am happy to say that the brick are good, and far better than those made by the State here.

Since burning the brick I have taught one of the boys to lay brick, and have built twenty pillars under the new dispensary. Also, now that I have the brick to use, I will replace a hundred old wooden pillars with pillars made of brick. We are all reasonably well, and the Lord is prospering the work of our hands.—R. Ray Eldred, Bolengi.

PHILIPPINE ISLANDS.

Two New Stations.

Three days ago I returned from a fortnight's visit to Manila and the Tagalo churches. These, as you know, are practically self-sustaining and in a large measure self-directing. Exceptions to this are in sustaining the chapel in Manila, and in case of Beunaventura Garcia, who received half salary the last six months from American contributors. During the last year the churches have grown from three to five in number, with beginnings in five new towns. Over two

hundred and eighty have been baptized by them; of these 140 are under the care of the Presbyterian Mission in Luisiana; the actual membership of the Tagalo churches under our care is counted as 237 at the present date.

Corazon de Jesus is the name of our new Manila congregation. It is called from the street where they meet, in a district that has long been stubborn to gospel preaching. I met with them one Sunday morning for a service three hours long: Bible study, preaching, Lord's supper, and Christian "endeavor." Twenty-two people were present, thirteen were members, thirteen had Testaments, there were thirteen prayers, and thirteen testimonies. This congregation seems to be intelligent and earnest; it has been gathered through the labors of Miguel Garcia, the recollection of whose faith stirs my heart. He was among our first converts, a Pampangan born, speaking poor Tagalog and little Spanish. He began to testify and to preach; but the brethren did not understand his speech well, and his sermonizing was at times vexatiously crude. He persisted, however, in his Bible study and testimony, and we noticed that he, above others, was able to bring his personal friends to Christ. He was a chinela (saddle) maker, poor, yet giving freely for the cause. From his savings he bought an organ for sixty-five pesos and loaned it to the church. He himself has grown into a competent song leader, he can now speak the Tagalo quite well, his Spanish has improved wonderfully, an earnest student of the scriptures, he teaches and advises his people like a father in Israel. Last year he was resolved on literally leaving his wife and child and home for the sake of preaching the kingdom of God in distant parts. I told him to cherish his own household and to preach in Manila, which he has done with the Lord's blessing on himself and on many others. His

congregation is planning to build a chapel that will cost 200 pesos; since they are poor, they have of themselves hit on the device so common in America: they expect to ask donations from other congregations among the Ilokanos as well as Tagalos, sending a photo of the congregation to inspire interest. Miguel himself lives in a place that would put an American pig to shame; his wife has developed a heredity insanity and refuses to move to a better house. His little daughter, Maxima, attends the public school, dresses in American fashion, and is a very sweet little child.

Mariquina is the new field occupied by Jose Bautista. This man came to us from the Methodists. He had been a member of the Presbyterian church and then joined the Methodists, by whom he was employed as a preacher, receiving 40 pesos a month, but not yet "ordained." On this question of ordination and the question of baptism he swung over to our teaching and was baptized, knowing as I told him, that he would lose his salary and could expect nothing from us. His former co-workers said he had always been discontented, conceited, and unfruitful. Jose had been raised as a sacristan in the Roman church, and knew no other trade or means of support. He was poor, his wife was in poor health, and for a year in Manila he was dependent on the kindness of his friends. Finally his wife died; the stroke bewildered him; but he found consolation in the companionship of his little daughter, five years old. At this time he was tempted by an offer of a position as priest in the church of Aglipay, whom he knew personally, but he remained steadfast. Then he resolved to go back to his native town and preach. This he did. He has baptized fourteen; has built a little chapel, and is extending the work in other parts. He married a widow in the town and is building a

home, little by little, as he can gather funds and materials. The man himself seems to be transformed, contented, busy, rejoicing in the work of the Lord. He and his congregation boast themselves in the Lord. Jose points to this one and says he was an adulterer once, but now is changed; this man was a wife beater but is so no more; these two were gamblers, but they have repented. May God multiply such miracles of grace.

The work in Laguna province has been solidifying. Liliw church has increased to forty active members. Besides the evangelist, Bueneventura Garcia, they have two promising local preachers. One of these, Vicente Orillaza, will take the examination this summer to become a teacher in the public school. The other, Pedro Obico, is a laborer in the cocoanut oil industry. Formerly he was quite a gambler, playing the cock pit; but when he was converted he killed his cock and invited the brethren in to help him eat it. Pedro has been in prison for the past month, held for keeping company with bandits previous to his conversion; but has been released to testify later on. The man has been perceptibly growing in grace and the knowledge of the Son of God. Our work in Laguna has been slightly retarded, I think, by the diverting influences of brigandism in the neighboring provinces of Cavite and Batangas. Nagkarlang and Rizal as yet report no converts. I visited the latter point on a Sunday night. It was not till nine o'clock that I could begin preaching. Then the people would not come into the house for fear I was a constabulary officer in disguise, and when I came out to preach to them in the street many ran away to elude arrest. They are not all bandits, but that country has been harried by war, and even an honest man has trouble to prove his identity. The only religious instruction they have had of late,

before our preachers came, has been a mass in Latin once a month, for which the lieutenant of the barrio collected 25 pesos and gave to the priest. Each barrio has its guard house for the night watch, who is supposed to beat on a big wooden gong should bandits appear, that the people may rally to defend themselves with their knives—firearms are few and under surveillance of the government. The trip to this place involved a walk of some 38 miles, as horses are scarce and the road is quite rough in places. The country is most beautiful and fertile, a succession of cocoanut groves lying at the base of Mt. San Cristobal and his companion peaks.—H. P. Williams, Vigan.

The Medical Work.

The month of March brought us 264 patients, 158 of which we had never treated before. The whole number of treatments amounted to 370. More and more our work is reaching out into all the towns of the province. Recently I responded to a call thirty-five miles distant. During the month, in company with Brother Hanna and our native helper, we visited a Tinguianne village at the foot of the mountains some thirty miles away. We found some one sick in almost every house, and the readiness with which they asked for medicines and began using them was in itself a silent testimony and omen of what might be were the soul once quickened into the consciousness of its inner maladies. They bought a few scriptures, and we distributed literature among them as many could read the Ilocano dialect. These people have always been impervious to Roman Catholic influences. We hope to visit them again when possible. We are making some progress in the study of the language, though not as rapid as we would like. I am glad to say that I have now a good helper. That is to

say he is willing and industrious and is an excellent help in the dispensary. His English is in such poor condition that I can not use him much as an interpreter in preaching. He is also a good collector and stands well with the people. He is not yet a Christian.

While I am not now making regular visits to any outside towns, there is not a week passes but what I have special calls to some one or more of them. To these I invariably respond. The roads are good and I can usually make the trip out and back in one day. There is practically no opposition to our medical work except what may be said to originate from the native druggists who are not selling their medicines so well now at 500 to 1500 per cent profit, and from a Spanish quack doctor whose business I guess is not quite so flourishing. Our patients during the month have included Roman Catholics and Aglipay priests, Spaniards, Chinese, Americans, and natives. We trust that the Lord may be using us to influence these people for righteousness, and our prayer is that we may be true to the trust.—C. L. Pickett, M. D.

INDIA.

Param.

Five years ago we happened to be in Bina to see the work under the care of Mr. and Mrs. Mitchell. The morning after our arrival Mr. Mitchell invited us to go to the river, where he was to baptise two people. Only one of them do I remember now, it was because he was blind. I distinctly remember how impressed I was by his face. It was not a face that would ordinarily attract attention, but the expression of joy that was written on it has always remained with me. After that I saw him several times at Mr. Mitchell's and heard only good reports concerning him. When Mr. and Mrs.

Mitchell went home to America, they sent Param, the blind man, to Damoh.

Param has been here ever since, and no one has regretted that he came to us. He has never been a burden, but has, by his goodness and sunny disposition, been a help and strength. He has for the most part supported himself while here. He is an oil extractor by trade and extracts oil from such grain as linseed and tillie. We bought a mill and an ox for him and it is rather wonderful to see him do his work, and manage his ox. Two



Param and His Wife Radha.

or three boys have always been with him, he teaching them the trade and they helping him and leading him about the place quickly, for he is impatient of anything slow. There is not a spot on the whole orphanage any cleaner or tidier than Param's. He keeps all his seed in lock boxes and his oil in cans locked in large wooden boxes. It is interesting to watch him putting his oil away, he makes no mis-

takes. He knows the weakness of his own people, so that when he takes out grain he is very careful to first spread out his hands to feel if any one is near and then to lift the lid just as little as possible, fearing that some one might steal.

When Param had reached man's estate and wished to be married, it was a rather difficult problem to solve, but Mrs. Rioch wrote to several institutions for the blind asking advice, and we were advised to allow him to marry. Mrs. Rioch then wrote to the Ujjain School for the Blind asking if they had a suitable girl. The principal, Miss Jessie Greir, sent word, saying, "I believe that I have the very girl you want." She can see just a little, enough to keep house and prepare meals, and she is also one of your girls, who was sent here by Miss Maddock. This was good news to us. Miss Maddock's consent was soon received and everything was arranged for their wedding. Miss Greir wishing to see our work, as she has fifteen of our boys in Ujjain, brought the bride over and the marriage was performed by J. G. McGavran. This marriage, which cost us so much anxiety, has turned out most happy.

Param was given his clothes just the same as the other married boys, and was set up in business. He received a mill, an ox to work it, and enough grain to begin on. Perhaps because he is blind, I do not know, but every one wants to buy his oil, and he sells all that he extracts. The refuse, after the oil is withdrawn, is also sold for cattle feed, and is called kully. The other day Param was asked how he was getting on, and in a moment of confidence he said, "I have been able to save forty rupees."

It is wonderful to see his wife attending to her household duties. She is always busy and happy. A few days ago I saw her with another

woman at the pond washing a kind of grain called Kodu. The grain was in a basket and she set the basket in the water. I expected to see it spill and float away, but she handled her basket and washed the grain with as much skill as did her companion.

Param and his wife are most faithful in all the services on the Lord's Day and through the week. Their lives are a living example of what the love of Christ can do in a short time working in the hearts of men. Beloved and respected by all, hard working and anxious to be doing something. To-day Param came to me and said: "Sahibji, my ox has a sore back and can not work the mill, will you please give me some work." I was puzzled, but asked what work he could do. "I can do anything." As this is the stock expression of this country, I answered that I did not know of anything he could do. Param said, "Sahibji, I can carry stones for the masons on the new implement house." "If you can I will be pleased to have you do so," I said, for I was short of men. Off he went, and within an hour I got on my bike and went out to the farm where the house is being built, and as I approached, I saw Param, totally blind, carrying a stone that I could hardly lift. He is strong and thick set. By means of following another man he carried stones all that day and for several days. How blessed it would be if there were more like Param in this country where the blind do nothing but beg. There is nothing of the beggar about Param; self-respecting, clean in person, kind in act, his is a life that counts for much among the boys, who love him and never refuse to help him if he needs it. To see him and his ox at work is rather pathetic, both are in the dark, Param blind and the ox with his eyes bound, plod round and round, day by day, crushing the grain, bringing forth the oil.

Param can not see the beautiful trees and the shrubs nor the blue sky above, nor be thrilled by the grandeur of God's handiwork, but perhaps the loss of his eyes may make other senses more keen to see visions of glory that many can not behold just yet.—David Rioch, Damoh.

A Case in Practice.

A few days ago two men came and urgently requested me to go and see a man who, they said, was in a critical condition. It seems to be the custom here when a doctor is urgently needed for two men to go to call him. In response to their call, I went and found a man about twenty-five years of age, a policeman of good caste, lying in bed suffering with what seemed to be lock-jaw.

They gave the following history of the case. On the night previous about midnight, when on police duty, he saw a man performing gymnastics, and, as this was a very unusual thing, he called to the man, but received no response. So going near to take hold of him the man seized the policeman, and not until he had pleaded with him some minutes would he let him go. When released he was in the condition I found him, that is, with his jaws set as in lock-jaw, and they said he was possessed by a devil. Accord-

ing to their story, the man who seized the policeman was the spirit of a man who died some time ago, but who had returned several times and given people trouble similar to this.

It was about three o'clock in the afternoon when I was called, and from early morning up to that time they had tried various means of driving out the evil spirit—such as incantations, offerings to the gods, etc., but all in vain. The man said he was not suffering pain, and he was able to carry on conversation by writing, but he could not move his jaws. They tried to pry them apart but failed.

About fifteen or twenty men were present and watched carefully everything I did. I gave him chloroform by inhalation, and in a few minutes he commenced to talk. After waiting a few minutes his jaws set again, so I gave him more chloroform, and again he commenced to talk. As his jaws seemed to remain relaxed for some time I came away leaving instructions that if he again got bad I was to be called.

The next morning I called and found he had slept well the previous night, and was feeling well, except he had a little pain in his throat and wrists and knee joints. There was no history of anything that might cause lock-jaw.—C. C. Drummond, Harda, India.

SUNDAY-SCHOOL DEPARTMENT.

"My Bible Class gave on Children's Day \$150.00. A year ago they gave \$143, and the year before \$146."—J. G. Slayter, Akron, Ohio.

That is a fine record. There are classes in the brotherhood that could support a missionary.

We send amount raised for Children's Day, \$29.00; more than twice what we ever raised before. This is the way we did it. We made a united effort to do what the Lord would have

us do, and to put self aside.—Mrs. Carrie L. Clemens, Granger, Ind.

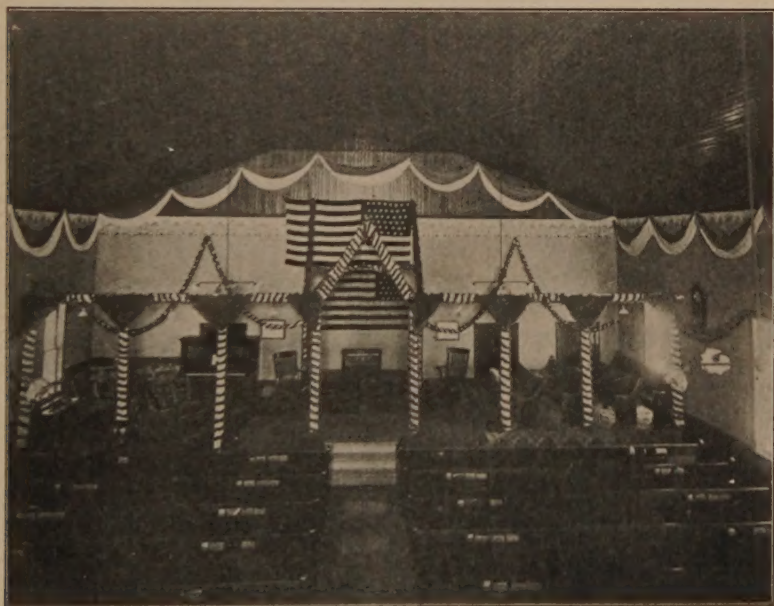
Enclosed find the offering of our Sunday-school, \$120.00. The largest we have ever sent. We began early. I distributed one dollar coin books among the larger scholars two months ago. Some of them came back for two or three books.—A. Cattermole, Danbury, Conn.

Troy, New York, Sunday-school sends in a list of 133 who paid one

dollar or more on Children's Day. Ten of these are Chinese. They have only thirteen in their Chinese department, and all but three are Dollar Leaguers. These are not all Christians, either. Their interest shows significantly how much they appreciate what Christianity is doing for their race.

"I believe much of the success of missions for the future depends on giving the child a chance to-day. I

you know what we did. Our building is very plain and cheap. I want to say that our offering means a lot to our school. We have nothing but poor people, but we started out to do a big thing. We have 165 names on our book, and the offering will average over one dollar each. The primary department gave \$42.50. One class of twenty-three boys gave \$36.00. Another of girls gave \$31.00. Each pupil knew that the soul of a heathen was worth saving, and proceeded to do



Interior Children's Day Decorations, in the First Christian Church, Newton, Kansas.

have been much impressed with your methods of working. The superintendent who can ignore Children's Day despite the reminders, helps, hints, and suggestions offered him by the Board, has certainly missed his calling." — Arthur W. VanderVort, Supt., New Antioch, Ohio.

The cut above shows the decorations used by the progressive Sunday-school at Newton, Kansas. Here is what the superintendent says: "I send you the picture of our church to let

something worth while. There is nothing that will help build a church or school like taking an active part in missions."—A. J. Duff.

In studying the offerings from the Sunday-schools this year, we find that the marked success on Children's Day in many schools, was due to the following:

1. Practically the whole year was spent in working for the offering.

2. The children were educated as to the needs of the world, and the

missionary idea was kept constantly before them.

3. Each class became a little missionary organization by itself.

4. The superintendent, pastor, and teachers put their best planning and enterprise into it.

Little Ethel Roach is nine years old. A month before Children's Day she determined to earn \$5.00 for her offering. Her papa gave her five cents with which she bought pop-corn. Her mamma helped her to pop and butter it, and she started out to sell it. She sold two sacks for five cents and soon had all the customers she could supply. She became the happy giver of five dollars for missions, every cent earned by her own toil from the five cents' capital, with which she started. —Morton L. Rose, No. Yakima, Wash.

Put This Idea To Working.

In a letter from J. M. Irvine, the superintendent at St. Joseph, Mo., where the Sunday-school raised \$1,000 on Children's Day, he makes this significant statement: "We have started on our offering for next year." Before the Children's Day for this year is over, they start their plans for next year—and why not? This matter of the Children's offering for heathen missions can not be attended to in a day or a month. The plans should run through the whole year and culminate in a day. Many schools plan to have an offering from each scholar, each Sunday of the year. This keeps the children educated on missions and also increases the gifts remarkably. Try the plan. Get to work now for next year's offering.

BOOK TABLE.

Young Men Who Overcame. By Robert E. Speer. Fleming H. Revell, Chicago. \$1.00 net.

This work consists of sketches of fifteen men, all lovers of Christ. It is written in the gifted author's vigorous style. It is a challenge to those who think Christianity a weak and unmanly thing, or as a fine but impracticable thing.

Missions From the Modern View. By Robert A. Hume. Fleming H. Revell Co., Chicago. \$1.25 net.

The writer of this book is one of the ablest missionaries in India. The topics discussed are these: Missions, from the Modern View of God and the World, The Historical Development of Hinduism, Missions and Psychology, Missions and Sociology, A Comparison of Christianity and Hinduism, What Christianity has to Gain from Contact with the East, The Simplicity of Christianity, How Gangram Became Acquainted with God. Dr. Hall says

this book summons the church at home to rise to a higher plane of thought; to awake from the sleep of luxury, formalism, etc., to advance to an adequate maintenance of scholarly and consecrated men who have won the respect of the Orientals. This book is one to be read and studied.

The Church of Christ. By a Layman. Funk and Wagnalls Co., New York. \$1.00 net.

This book contains a good deal of elementary information about the church. It is not easy to see why the author should make all his Scripture citations from King James' Version. Nor is it apparent why he should divide his work into two parts, one on the History of Pardon, and the other on the evidence of Pardon and the Church as an Organization. The Church of Christ is not in this work and it can not be properly discussed under these categories.

There is a Reason Why

THE ANNUITY PLAN

OF THE

FOREIGN CHRISTIAN MISSIONARY SOCIETY

GROWS IN FAVOR

IT IS BUSINESS AND USEFULNESS COMBINED

STRONG TESTIMONIALS

The following are a few convincing testimonials from those who have tried the Annuity Plan. These friends speak for themselves. They are the Lord's people, every one of them. Their testimonials ought to help you to reach a favorable decision. The plan should be attractive to those who are fifty years of age or older, and who desire to honor the Lord with the means now in their possession.

BEST INVESTMENT.

The Annuity Plan is the best investment I have ever made.—*Mary L. Marshall.*

SOON AS DUE.

As one of the donors on this plan, I wish to commend the Society for its promptness in remitting all annuities as soon as due.—*Mrs. A. S. Hale.*

WILL CONTRIBUTE MORE.

I have contributed to the Foreign Society on the Annuity Plan, and have received my interest promptly. I expect to contribute more in the future. I heartily indorse the plan.—*L. Ekman.*

LARGER INCOME.

I place money in the Annuity Fund because it is perfectly safe and brings a larger income, taxes considered, than either bank or mortgage, besides the satisfaction that it is doing some good while I live, and will be sure to go where I want it to when I am gone.—*William Greenstreet.*

BETTER THAN EIGHT PER.CENT.

I am well pleased with the Annuity Plan. As an investment it is safe. I regard it as more satisfactory than loaning at eight per cent interest, as it draws interest without change of hands, and no tax to pay; besides the satisfaction it gives me in placing my money in so good a cause.—*A. J. Fox.*

WOULD GIVE \$10,000.

I wish that instead of \$1,000 we might have been able to devote \$10,000 to the holy cause of missions. I can say also it is a safe investment, and that our annuities have been promptly paid.—*Mary L. Woods.*

NONE CAN DIVERT.

The Annuity Plan especially appeals to the thoughtful disciples of means. When he goes hence, neither attorneys, courts, nor kinsmen will be able to divert it from its beneficent work.—*J. W. B. Smith.*

NEVER FAILS.

You need have no worry or concern about the interest. It is sure to be paid every six months without even notifying the Society that the money is due. It always comes on time. It is better than a bank account. The bank may fail, the Foreign Society never fails.—*Wm. M. Robbitt.*

FEEL SURE.

The income from the \$5,000 which we have in it is the only income of which we can feel sure, and about which we have no worry or anxious care.—*Amy E. Roof and T. J. Roof.*

PERFECTLY SATISFIED.

I have given money to the Foreign Society at different times on the Annuity Plan, and am perfectly satisfied with it. The Society has always done promptly and exactly just what it promised.—*Grace. A. Taber.*

About \$250,000 has been received on this plan and every donor is delighted.

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2. Permanence. Most investments are liable to expire within a few years, or to change in value. All uncertainties and perplexities of this kind are avoided by the Annuity Plan.
3. Money does good. Money placed in the Annuity Fund begins its usefulness at once.
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CINCINNATI, O.

There is a great missionary awakening. Get in line.



SPECIAL TRAIN TO SAN FRANCISCO

Leaving Chicago August 11, Account

INTERNATIONAL CONVENTIONS CHRISTIAN CHURCH

Arrangements have been made with the Chicago, Union Pacific and North-Western Line, by which a special fast through train of standard Pullman sleeping cars, tourist sleeping cars and free reclining chair cars will leave Chicago at 10.15 p. m., Friday, August 11, for the meeting at San Francisco, with special car parties from Columbus, Dayton, Cincinnati, Indianapolis and other points.

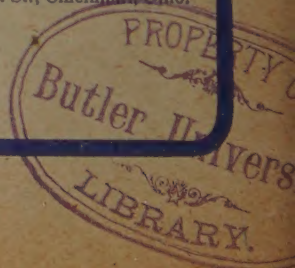
The route is via Omaha and Denver, through the wonderful mountain scenery of Colorado, spending Sunday at Denver, another day at Colorado Springs and another at Salt Lake City. The special train goes through to San Francisco without change.

\$62⁵⁰

The rate is only \$62.50 round trip from Chicago, with choice of routes returning via any direct line. Return through Portland, visiting the Lewis and Clark Exposition, round trip \$67.50. Itineraries of the special train, with rates and full information can be secured by applying to publishers of

THE MISSIONARY INTELLIGENCER, Cincinnati, Ohio.
THE AMERICAN HOME MISSIONARY, Cincinnati, Ohio.
CHRISTIAN STANDARD, Cincinnati, Ohio.
HOME FIELD, Cincinnati, Ohio.
THE MISSIONARY TIDINGS, Indianapolis, Ind.

or to N. M. BREEZE, Gen'l Agent C. & N.-W. Ry., 436 Walnut St., Cincinnati, Ohio.



We are saved to serve.

This is not the Board's work, but yours.

Let us make no provision for defeat. \$250,000 by September 30th.